

ZION'S

HERALD AND WESLEYAN JOURNAL.

Published

Vol. XVIII. A. STEVENS, EDITOR.
FRANKLIN RAND, Agent.

From the Home Journal.
THE CHILD'S GRAVE.

It is a place where tender thought
Its voiceless vigil keepeth;
It is a place where kindling love
Mid all its hope, still weepeth;
The vanished light of all a life
That tiny spot encloseth,
Where, followed by a thousand dreams,
The little one reposeth.

contribution of ONE THOUSAND POUNDS—equal to 4840 dollars—from Thomas Farmer, Esq., gen. Treasurer of the Wesleyan Missionary Society.

Is there no member of the Methodist Episcopal church who is both able and willing to imitate this noble example, and contribute a like sum in aid of our own missions to China? If not, there are those who could put down for this object as many dollars as Mr. Farmer did.

REVIVAL IN CORNWALL.

Truro circuit, in the Cornwall District, has been favored with a special visitation of the Divine Spirit. On New Year's day, at the annual meeting of the Sunday School teachers and their friends, a very remarkable influence was manifested, and several young persons were awakened.

From that day, "the good hand of the Lord" has been upon the circuit for good, so that hundreds have been converted and added to the church.

At the quarterly visitation of the classes in March, there were *five hundred and fifty* candidates for admission into the Society. This spiritual prosperity has been accompanied with an increased liberality in support of the cause of God, both at home and abroad. A large circuit debt has been nearly extinguished by the efforts of a few friends who met together for the purpose; a few weeks ago collections amounting to nearly £500 were taken up in one chapel, for the relief of the distressed Irish; and the collections at the missionary anniversary services in April, were liberal beyond all former precedent, as will be seen from the following comparison:—

In 1845 the collections amounted to, £95 16s. 3d. In 1846, £161 1s. 3d. In 1847, £250 2s. 9d.

The superintendent of this circuit is the Rev. Robert Young, author of that excellent little volume (republished by our book agents,) entitled, "Suggestions for the conversion of the World."

If this work were generally read and its principles acted upon throughout our societies, we should never again have to mourn over a decrease of numbers in the church.

Mr. Young is a minister whose labors are attended in an unusual degree by the gracious influence of the Holy Spirit. He is called a "revivalist;" and I believe there is generally a revival wherever he is stationed; but his success is not produced by the adoption of any new or peculiar measures, as the effect of fitful, spasmodic efforts, but is the result of the Divine blessing on the earnest, faithful, and affectionate discharge of the regular duties of a soul pastor and preacher. He "watches for souls as one that must give an account" to his Master, and the offspring of a former connection. The banns were published, for the attorney general protested, declaring that his priestly consecration was a hindrance to marriage for ever. The lower court refused the protest of the attorney general, but the higher court reversed the sentence. The case came next before the Court of Appeals at Paris, which declared the canon law to be binding, and a French priest unable to enter marriage.

RELIGIOUS INTELLIGENCE.

RELIGIOUS LIBERTY IN FRANCE.—It is known that the Romish church gives to its clergy an indubitable character—and the qualities received at ordination, must remain for ever. But one would think that when a priest resigns his place and office, and abandons the church, all effects of his ordination should cease, at least, in the eyes of a civil court. But in France it is not so. Mr. Vignal, formerly Romish priest of the congregation at La Croix, had resigned his office some years ago, and he became a Protestant. He was about to marry, and legitimate the offspring of a former connection. The banns were published, for the attorney general protested, declaring that his priestly consecration was a hindrance to marriage for ever. The lower court refused the protest of the attorney general, but the higher court reversed the sentence. The case came next before the Court of Appeals at Paris, which declared the canon law to be binding, and a French priest unable to enter marriage.

PAPAL INFLUENCE IN SIAM.—The missionaries of the American Board, in their last annual letter, referring to the papal missions in Siam, say—"More than two hundred years have rolled away, since those who called themselves the successors of the apostles commenced their labors here; and yet, strange to tell, not a Bible, nor an entire Testament, in the language of the people, have they provided for them. It is believed that the same is substantially true in respect to their labors throughout the whole of the eastern world. When Christ was on earth, the Scriptures were in the hands of all the people; and he made it their duty "to search them." His apostles did the same, and their epistles, most of which were directed to congregations or assemblies, made up of Christians and others, were in that age universally considered to be the property of the people."

WESLEYAN RELIEF FUND.

The Treasurers of the Wesleyan Central Fund for the relief of the destitute in Ireland, &c., report a number of additional contributions, among which are £60 from the Wesleyan circuits in France, and upward of £250 from the societies in the West Indies.

NEW KINGSWOOD SCHOOL.

Kingswood school was established by Mr. Westley, for the education of the preachers' sons.—The inconvenient and insufficient accommodations which the building afforded for the number of scholars applying for admission, and also its unfavorable location, compelled the Conference, at its last session, reluctantly to consent to abandon and dispose of the present establishment, and appoint a committee with power to erect a new school on some more eligible site.

The committee have purchased a site near Bath, and issued a circular calling upon the friends of Methodism to aid them in carrying on the undertaking committed to their charge. A noble response has been made to this call, the committee having, up to the first of April, received subscriptions to the amount of nearly *three thousand pounds*, in sums of two pounds and upwards; a large portion of which was subscribed by preachers. How much had been received in subscriptions of a less amount than two pounds is not stated.

A VETERAN STILL AT HIS WORK.

The Rev. Richard Reece, now in the *eighty-second* year of his age, and the sixtieth of his connection with the Conference, preached two sermons at Cambridge, on Monday, May 2d, in aid of the Sunday schools connected with the Wesleyan Chapel in that town. The Cambridge *Independent* says:—"Unusual interest was excited by the visit of this most patriarchal and venerated minister, from the circumstance of his being a contemporary minister with the Rev. John Wesley. His simple yet luminous exposition of divine truth—his most earnest appeals to the conscience—his tender and affectionate exhortations—and the holy unction which attended his ministrations, will make the day long and gratefully remembered by the large and attentive audiences he addressed."

For the Herald and Journal.

JOHN NELSON.

What, not that Methodist itinerant, John?—Yes, he is the very man! But you are not about to write his life? Not exactly. But that Nelson, by the way, is one of the most interesting personages in the history of Methodism. His sphere of action was humble, indeed, but not, for that reason, possessed of the less interest. He was a stone-cutter, well known; and, in early life, he was, seemingly, a thing of very little importance. The most sanguine could not have prophesied his future distinction, or have believed he would be obtruded on the notice of the world. John was, apparently, like the uncultivated marble on which he wrought. He was profane and debased; occasionally, indeed, he attended the church service, but that only served to sharpen the edges of his conscience, and keep him alive to the realities of a future world. On the whole, his mind was quite uncultivated and unshod. His heart could but remind a person of an uncultured garden overgrown with weeds and briars.

If there was any virtue there, it was quite contested, and was of that kind which flourishes best in the shade. It was when he was "a little turned of thirty," as the chronicler runs, a notable salvation was effected within him; he was regenerated and born of God. The spirit of God touched a chord in the depths of his soul, which all else had failed to reach. John's soul proved to be no uncouth and unfinished thing; but was plainly, when correctly touched, an instrument that poured forth the sweetest accords of divine music. It was not until subsequent to his conversion, that the real man Nelson was manifested, and the traits of his character were rendered conspicuous. Some peculiarities of his character are truly noble, and worthy of imitation in those, even, who are professedly his superiors.

John possessed firmness, with true Christian sanguinity. None could be in his presence for an hour, but he must feel it. Being placed in the army, he refused to fight. They brought him up

for trial; he reproved them for swearing. He was reprimanded for ill conduct to his officers; he declared the only way to prevent it, would be to stop swearing in his presence. He was presented with pay, but refused to accept it, being the price of blood. They explained to him, that if he should run away, he would be just as liable to punishment, as if he had taken it. "If not discharged lawfully, I shall not run away," he affirmed. He was then brought to his quarters, and his arms and accoutrements were brought and put upon him. "Why did you gird me with these warlike habiliments?" said he, "I am a man averse to war, and shall not fight, except under the Prince of Peace; and the weapons he gives me are not carnal like these."

But he was compelled to stand in the ranks, and then began to exhort and pray, and thus made greater inroads upon the devil's domains, than when free. Great multitudes of the soldiers, at every opportunity, would gather round to listen to him. "What are you about there, John, getting up mobs?" said the sergeant. "O, talking to sinners," said he. "But you are preaching," rejoined the former; "you must put a stop to this preaching and praying." "Then you must stop swearing," he honestly replied. "By our laws we have no right to preach here." "I have a good right to preach as you have to swear," he confided. They threatened John with condign punishment for his conduct. "And you," said he, "will be punished with hell fire, if you do not cease to swear."

They sent him to prison, but he would still preach through the grates, and by sympathy, effect more than in any other way. In the murky, filthy prison, the resolution of that wonderful man was unshaken. He was conciliating and tender, indeed. You could bend him, but like elastic steel, he would bend back to his old position, and remain the same firm man as before.

Nelson, too, was humorous and witty. After his conversion, his wit and humor assumed a religious aspect, and so entirely, that they might, with the strictest propriety, be denominated *saintified*. In most men of religious principles, and especially ministers, these qualities are decidedly detrimental; but had John Nelson been deprived of his humorous disposition, the John in him would have been all gone, and one of his most essential charms would have been wanting. It was this humor, bearing even a sombre hue, that rendered him so vastly popular among the crowds whom he addressed, from time to time. It gave to divine truth a new and peculiar tinge by which the multitude was attracted, and that truth, at the same time, was attended by a power and unction that laid fast hold on the conscience.

But while his humor was rendered attractive, his doctrine was enunciated with great perspicuity. The former laid the mind open to conviction, the latter applied the truth to it. We hazard nothing in saying, that few have been able to present the gospel system to the human mind, at once, so perspicuously and forcibly. There seemed to be no cloud on his mind as he began to preach; he poured forth the truth from a full soul; doubts vanished from the mind as he proceeded, and the audience sat wondering they had never seen the truth in that light before. It appeared to be so plain and simple, that the little child could comprehend it. Many have gone away from his preaching, with a feeling that they could never be involved in doubt again. His illustrations aided him very materially in accomplishing this end. They were very simple and common, usually, but peculiarly adapted to throw light upon the point in hand. One could hardly resist the impression, that the object was made on purpose to be used by the preacher. And yet, wherever he might be, he would select his illustrations from the objects with which the people were most familiar.

He was emphatically a genius. Could he have been educated in early life, he would have arisen far above mediocrity, not only as a preacher, but as a literary man. As it was, however, his native powers could not be fully repressed. Religion may be reckoned the agency which stirred up the energies of his soul, that then poured forth his inspirations. They were like sparkling dew drops, beautiful, attractive. The only regret was, they could not be gathered up without losing their beauty; for his mind was so wild and uncultivated, that he could never place his thoughts on paper, without rendering them dull, or at least much less vivid, than when they fell fresh from his lips. Then they were "thoughts that glowed, and words that burned." Nelson was, a short, one of those men, who, like Bonapart, pleased every body—the learned and the illiterate. How many a poor man's hours of sorrow have been beguiled and sweetened by the perusal of his journal. The only regret the reader feels is, that he closed so soon, or restricted it to such brevity.—You can seldom find a copy of Nelson, but it is sold by frequent perusal. He will find readers, even in night time, and the hours of sleep are filled. The preaching soldier sometimes pulls the "latch strings" at the doors of the opulent and the wise, but the old sage never turns him away without a hearing; and the wealthy farmer, after making his acquaintance, invites him to the parlor. Even the philosopher Souther could not resist his unaffected piety, and honest enthusiasm.—Ardently as he desired to render Methodism ridiculous, as he was, it is evident that he did not succeed. The too devoted Christian, like Souther, could not be induced to believe that Nelson was a man of any real worth.

During the following week, I saw him only as a student. The next Sabbath, which was a very hot, in mid-summer, he attended church as usual. The discourses of the preacher were such as we often hear from faithful country pastors—simple, pathetic appeals. At the usual hour in the afternoon, the members of the congregation dispersed to their several homes. The heat of a burning sun had increased during the day, until it had become almost intolerable, and that peculiar stillness in nature was apparent which is said to precede earthquakes and tornadoes, in the torrid zone. At length a dark cloud appeared in the West, rapidly increasing and frequently changing in appearance. The mist gathered upon the distant mountain tops; the lightning leaped from peak to peak, and from crag to crag; a low hollow rumbling was heard in the distance, and nature seemed preparing herself for some mighty convulsion. Meantime the heavens gathered blackness; the bright glow of the sun was obscured—the clouds assumed fantastic shapes, and darted across the heavens, from place to place, and from side to side, like armed hosts gathering and forming for mortal combat. Then there was a sound of a rushing mighty wind, sweeping down the mountain's sides and along the broken plains; bending giant trees to earth, prostrating fences, and shattering buildings, and scattering the fragments of "riot and ruin" all around. The heavens became still blacker; huge masses of tangible darkness rolled along the sky: night seemed hovering over the world. Then "the windows of Heaven were opened," and the rolling masses above poured down their liquid contents in torrents on the earth. Then there was a sudden gleam of vivid light, too dreadfully bright for mortal vision, followed almost instantaneously by a deafening burst, as if nature's magazine had exploded.

A moment of awful suspense ensued; every heart ceased beating; every eye was instinctively closed. Then came another sheet of liquid light, and another peal of deafening thunder. Every one started up in alarm; every face was palid with fear, lest the trembling dwellings should crush the wretched inmates beneath their falling ruins. But all were yet safe, amid the fearful strife of nature's elements. But it was only for a moment. The heavens again became one broad sheet of flame, and a huge ball of fire fell from the overhanging clouds, and burst with an explosion as if the last trump had sounded, and nature was dissolving. I sprang, involuntarily, upon my feet.—Consciousness was for a moment suspended. As soon as it was restored, I rushed to the door, feeling assured that some dreadful deed of death had been done not far distant.

The clouds were still dark and heavy, and the rain descended in torrents. The ground was flooded with water, and a thick white foam covered its surface. The spray and vapor were rising at the foot of some mighty waterfall. I looked out through the misty atmosphere, and saw one of the students coming towards the place where I stood. He was without coat or hat; his eyes starting from their sockets; and his countenance pale as marble; not a trace of color to be seen even in his lips. I spoke to him, but he answered me only by a vacant stare. I seized him, and shaking him vehemently, asked him what was the matter. He fixed his eyes upon me with a long, earnest gaze; then looking back in the direction he had come, shuddered convulsively, and, covering his face with his hands, burst into tears. Leaving him to the care of others, I ran to the house whence he had come. Others nearer, had preceeded me, and the first act of humanity had been done. A horrid spec-

England Annual Conferences of the Methodist Episcopal Church.

WEDNESDAY, JULY 14, 1847.

not overwork yourself, yet eschew business as you would the pestilence. Forget not that *mental indolence* is the direst foe of the soul. Attend closely to personal cleanliness, yet be not overnice; never be seen scouring a pin-head. Despise not every thing fashionable, yet take the price of blood. They explained to him, that if he should run away, he would be just as liable to punishment, as if he had taken it. "If not discharged lawfully, I shall not run away," he affirmed. He was then brought to his quarters, and his arms and accoutrements were brought and put upon him. "Why did you gird me with these warlike habiliments?" said he, "I am a man averse to war, and shall not fight, except under the Prince of Peace; and the weapons he gives me are not carnal like these."

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The last electric charge had struck a tall poplar tree in the front yard, from which it was attracted by a stove pipe in the garret of the house. From the garret the fluid passed in two directions.

In its westerly course it killed the lady of the house, who stood on the threshold of the chamber door, and passing along the floor, it prostrated and stunned her son, with whom she was conversing. In its easterly course it prostrated three young men in the easterly chamber, and passing down by the wall of the house, killed the father of the family, who was holding a babe in his arms, which fell upon the floor, unharmed except by the fall. Of the six that were prostrated, two were slightly stunned, one was resuscitated, after much effort, and the remaining three were killed. These last were the master and mistress of the house, and the student of whom I spoke at first, who boarded with them.

The manner in which they were severally occupied, is worthy of a passing remark. The man was a professed Universalist, and held in his hand the *Universalist Magazine*, which he had been reading.

The woman was a member of a Free-will Baptist Church; a consistent Christian, I believe; and was at that time admonishing her son for manifesting too much levity at such a fearful moment. The history of the young man who was killed, had already been partially told. The sequel is as follows:

He and two of his companions, fellow-borders, were endeavoring to beguile the time, which probably hung heavily upon their hands after Church, by reading a novel! This they had perused, comparatively regardless of the fearful communion of the elements without. The book from which they were reading is entitled "Bandit's Bride."

At the awful moment when death approached on lightning wings, this same young man was reading aloud to his companions. The last passage which he uttered, and which still sounds upon the ears of his two surviving companions, was this: "The Judgments of Heaven will be pronounced against me; my fate is fixed!" At the utterance of these fatally significant words, the book dropped from his hands; his head fell back upon his chair; his eyes closed in death; and his soul was hurried into the presence of his God! When I saw him extended upon that grass plot, motionless in death, the cold perspiration started upon my forehead, a faintness came over my spirit, and I would have turned away. But it might not be so. I had performed my duty to the living: without success, it is true; but I still owed a duty to the dead; and I assisted in the last mournful rites. My last words to the dead, were: "DELAWS ARE DANGEROUS," seemed inscribed on his coffin, and engraved on his tombstone, as a warning to all that knew his history, or shall learn his fate.—N. Y. Rec.

A FATAL DELAY.

About the year 1821-2 a revival of religion was enjoyed at the — Institution, in which I was at that time engaged as a teacher. Many of the students were hopeful subjects of this revival, and several others had their attention called up, without any permanent results. Among this class was a young man of about 16 or 18 years of age, connected with the junior English department. He was a native of the same town with myself, and I had always known him from his earliest infancy. He was a young man of common abilities and of steady, regular habits.

His conversion was progressive, and so entirely a religious aspect, and so entirely, that they might, with the strictest propriety, be denominated *saintified*.

In most men of religious principles, and especially ministers, these qualities are decidedly detrimental; but had John Nelson been deprived of his humorous disposition, the John in him would have been all gone, and one of his most essential charms would have been wanting.

He was conciliating and tender, indeed. You could bend him, but like elastic steel, he would bend back to his old position, and remain the same firm man as before.

He was humorous and witty. After his conversion, his wit and humor assumed a religious aspect, and so entirely, that they might, with the strictest propriety, be denominated *saintified*.

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For the Herald and Journal.

NEW LONDON DISTRICT PREACHERS' MEETING.

ZION'S HERALD AND HERALD AND JOURNAL.

WEDNESDAY, JULY 14, 1847.

APPOINTMENTS
OF THE MAINE CONFERENCE.

PORTLAND DISTRICT—Joseph H. Jenne, P. E., also Agent of the Wesleyan University.

(Portland—Eaton Shaw.

(Portland City Mission—Gershom F. Cox.

(Cumberland—David Copeland.

(Casco Bay Islands)—To be supplied.

(West Cumberland—John Cleugh.

(Gray—Charles Nason, Caleb Mugford, sup.

(Cape Elizabeth—John Rice.

(Cape Elizabeth Point—Elias F. Blake.

(Scarborough—Christopher C. Covel.

(Saco—Charles Munger.

(Bridgewater—William F. Farrington.

(South Bridgewater—James Harrington.

(Kennebunk Port—Thomas Greenhalgh.

(Kennebunk—William D. Jones.

(West Kennebunk—John Mitchell.

(Wells—Josiah Hooper.

(York—Isaac Lord.

(Kittery—Uriel Rileout.

(Elliot—Alvin Hatch.

(South Berwick—William McDonald.

(South Berwick—John W. Atkins.

(Ayer—Abner P. Hillman.

(Holles)—To be supplied.

(Newfield—Miss Palmer.

(West Newfield—Jesse Stone.

(Saco—Charles F. Allen.

(Gorham—Howard A. Abbott.

(Buxton)—To be supplied.

(North Gorham and Standish—Sils S. Cummings.

GARDINER DISTRICT—Aaron Sanderson, P. E.

(Gardiner—Moses Hill.

(Richmond—Charles Andrews.

(Bowlardham—Joseph Hawks.

(Bath—Paul C. Richmond.

(Phipsbury—Nathan A. Soule.

(Brunswick Mission and Preceptor—John W. True.

(Lobson—Dau Perry.

(Durham—Daniel Waterhouse, Noah Hobart, Benjamin Burnham, sup.

(East Poland and Lewiston—William Summersides.

(Peru—Silas M. Emerson.

(Raymond and Harrison)—To be supplied.

(Oxford—Edmund K. Colby.

(Naples—Asa Green.

(Hiram—John Jones.

(Cornish—Parker Jaques.

(Porter—Jason P. Sanborn.

(Fryeburg—Herrick M. Eaton.

(Bartlet—John L. Frazier.

(Stowe—Joseph Lull.

(Lovel—Simeon W. Pierce.

(Waterford—John Colby.

(Bethel—Elijah H. Gammon.

(Norway and Parsonage—Jonathan Fairbanks.

(South Paris—Rufus H. Stinchfield.

(Oxford—Cornelius Stone.

(Runford—Samuel P. Blake.

(Peru—Benjamin Lukin.

(Livermore—Samuel Ambrose.

READFIELD DISTRICT—Ezekiel Robinson, P. E.

(Hallowell—John Hobart.

(Augusta—Stephen Allen, John Young, sup.

(Kents Hill Mission—George Webber.

(Readfield—John Allen.

(Anson—Elliot B. Fletcher.

(Salon—Abel Allton.

(Bingham)—To be supplied.

(Skowhegan—Albert F. Barnard.

(Fairfield—Jos. Gerry, Theodore Hill, sup.

(Sidney—David Hutchinson.

BANGOR CONFERENCE.

The following appointments are to constitute what is expected to be the Bangor Conference.—

BANGOR DISTRICT—William Marsh, P. E.

(Bangor—Nathan D. George.

(Bangor City Mission—Henry M. Blake.

(Breuer—Charles B. Dunn.

(Carmel—Eph. H. Whitney.

(Dixmont—Seth B. Heale.

(Unity—John Benson.

(East Vassalboro—James Thwing.

(South Vassalboro—Pascual P. Morill.

(Winslow and Paper Mills—George D. Strot.

(Clinton and Canaan—Benj. F. Sprague.

(Farmington and Vienna—Frederick A. Crafts.

(Strong—Marcus Wight.

(Phillips—William Wyman.

(New Sharon—Charles C. Mason.

(Mercer and Norridgewock—Heman Nickerson.

(Industry—Sils A. Brackett.

(New Portland—William H. Foster.

(Anson—Elliot B. Fletcher.

(Salon—Abel Allton.

(Bingham)—To be supplied.

(Skowhegan—Albert F. Barnard.

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TO THE ELECT LADIES OF THE M. E. CHURCH,

IN THE NEW ENGLAND, NEW HAMPSHIRE AND PROVIDENCE CONFERENCES.

BELOVED:—It is well known to you that a Theological School is commenced, designed mainly especially to aid candidates for the ministry, in our circuit. This is qualified more fully for the important work of Gospel preachers. You are in some degree aware, also, that this institution has come into existence through peculiar struggles, while even now it is able to number comparatively few, as its genuine friends and supporters. If it shall survive and flourish, so as to accomplish the design of its establishment, it must be by the most strenuous and persevering efforts of those who look with favor upon the enterprise. A building is to be in readiness, and presented to the institution for the accommodation of its students, in the month of September next. This building will consist mainly of dormitories, designed to serve as houses for the students, where they will study, sleep, and spend most of their hours while resident at the institution; and it has been a matter of grave enquiry with us, as to the means by which these rooms are to be furnished, suitable to their design. Each dormitory will require a bedstead, bed and bedding—three or four plain chairs—two plain study tables of moderate size—a washstand together with its appropriate furniture—a mirror, and stove,—the whole amounting to a sum ranging, probably, from forty to fifty dollars.

As a general thing, I know we ought to adopt the proverb, "Old men for counsel, and young men for war;" but Elihu may "show his opinion" at a proper time. Except, therefore, these suggestions, and as far as appropriate review them, and inappropriately reject them.

THE SECRETARY.

Thompson, July 5, 1847.

For the Herald and Journal.

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(Mercer and Norridgewock—Heman Nickerson.

(Industry—Sils A. Brackett.

(New Portland—William H. Foster.

(Anson—Elliot B. Fletcher.

(Salon—Abel Allton.

(Bingham)—To be supplied.

(Skowhegan—Albert F. Barnard.

(Fairfield—Jos. Gerry, Theodore Hill, sup.

(Sidney—David Hutchinson.

LETTER FROM OHIO.

Local Scenes—Effects of Speculation—Historical Reminiscences.

MAUMEE CITY, OHIO, June 25.

Dear Br. Stevens,—Having been stopping for several weeks in this section of the old buckeye State, and being somewhat at leisure, I sit down to inflict upon you, if not upon your readers, another of my "long yarns." My health is improving some of late. The city is most beautifully situated in Lucas county, Ohio, on the North North-West bank of the Maumee river, (the old Miami of the Lake) ten miles above the city of Toledo, and eighteen from its mouth, or junction with Lake Erie. The river at this point curves gradually to the South for several miles, on either side of which there are intervals, or bottom lands, of several hundred yards in breadth, from which the banks rise high and abrupt; and on this side extending back for many miles almost a perfect level, except it is cut at right angles with the river by several natural drains, or deep ravines. Directly opposite the upper part of the city, is a beautiful island of some extent, covered with grass and oak openings, where the Indians of this neighborhood were encamped for several weeks, previous to their final removal from the land of their birth, and the graves of their fathers, to their new home far away towards the setting sun. Opposite the lower part of the city, is another island of equal extent, or larger, under cultivation, yielding annually an abundant crop to reward the labor of the husbandman, while on either side, and in near proximity, are several smaller islands with their appropriate names, all of which, when viewed from some eligible point in the city, together with the broad unripled surface of the river below, and the rapids above, stretching away in the distance almost as far as the eye can reach, presents a most delightful prospect. But when the city, with all these natural and beautiful appendages, seen from Perrysburgh, or Fort Meigs, on the opposite bank of the river, the view is most beautiful, it is absolutely enchanting; and, if there were some of the New England hills and mountains to fill up the back ground, and relieve the monotony of the surrounding forests, the picture would be perfect; but this desideratum can never be supplied. Maumee city, certainly, occupies not only a very beautiful, but a very eligible site. It is directly at the foot of the eighteen miles rapids, and at the head of steamboat navigation; with the Wabash and Erie canal passing directly through it. Thus they have a direct water communication, not only with the ocean, and all the Atlantic ports on the east, by way of the Lake, and Erie, or Great Western canal; and with all that coast country bordering on the upper lakes, by means of those lakes, but with Montreal and the provinces of Lower Canada, by the Welland canal and the St. Lawrence; and with the great Miami valley, Cincinnati, Pittsburgh, and New Orleans, by the Wabash and Erie canal, the Ohio river, and the father of waters. It has a population of about eighteen thousand, more or less, and is a large and important town.

Dr. Olin preached in the morning, from Eph. 4:30; after which Bishop Hedding ordained the following brethren elders:—W. McDonald, J. Benson, C. F. Allen, C. D. Pillsbury, H. Chase, E. F. Blake, N. Hobart, C. Phenix, A. Foster, S. M. Emerson, A. Green, J. Milliken, Jr.,—Dr. Charles H. Titus, of the Providence Conference, preached in the evening.

Without any attempt to give a sketch of the above sermons, and without any "puffing," which is so disgusting in connection with the ministry, we would simply add, that they preached in the power and demonstration of the spirit, and with the Holy Ghost sent down from heaven. We trust that good was done. May it so appear in the great day of judgment.

Monday, July 5.—Conference opened by Dr. Hobart. Rev. Mr. Warren, delegate from the Congregational Conference, to propose a fraternal correspondence between the two societies, addressed the Conference. Voted, unanimously, to accept the proposal. Bishop Hedding made some interesting remarks on Christian union. Their Conference will meet the last week in June, 1848. Rev. Mr. Dodd addressed us on the subject of the American Protestant Society, the object of which is, to resist the influence of Popery in this country.

The preachers that shall be appointed to Bangor, Hallowell, and Gardiner, were appointed delegates to the Congregational Conference. Dr. Olin ad-

dressed us on the subject of the Wesleyan Universi-

ty. The Conference renewed the pledge. He ad-

ded some interesting remarks on Christian union.

Thank heaven for such men as Dr. Olin! Several preachers were received on trial, but as I was ab-

sent, I did not obtain their names.

Afternoon.—Conference met at half past 1 o'clock.

Usual exercises, by Br. Geo. Pratt, Dr. Leving-

ton, Secretary of the American Bible Society, and Dr. Pitman were introduced.

A sermon on the death of Father Munger, was

preached by Bishop Hedding, from 2 Tim. 4:7, 8.

A very appropriate and fervent prayer was offered by Father Heath. May the mantle of our ascending Elijah fall upon us. Bishop Hedding had been fa-

miliarly acquainted with our lamented brother for

many years, and spoke of him in terms of high, but

modest praise. Our fathers live in heaven; may we

For the Herald and Journal.

WILBRAHAM ACADEMY.

REPORT OF THE EXAMINING COMMITTEE.

The Annual Examination of the Students at this Institution, took place on Tuesday, June 29th. There were present, of the Examining Committee, Rev. James Floy, of Middletown, Conn., Chairman; Rev. M. Trauton, of Springfield, Secretary; Rev. D. P. Robinson, Blandford, Mass.; Rev. A. Palmer, Thompsonville, Conn.; Rev. J. Whitman Jr., E. Boston; A. B. Doolittle, Esq., Boston; Rev. P. C. Oakley, Hartford; Rev. J. Bowers, Wilbraham; Prof. A. W. Smith, Wesleyan University, Middletown; Charles H. Purvis, Esq., Boston; Rev. P. C. Oakley, Hartford; Rev. J. D. Bridge, Worcester; Prof. Merrick, of the Ohio Wesleyan University; Benjamin Madge, Esq., Lynn; J. L. Bliss, Esq., Wilbraham; Rev. H. D. Degen, Wilbraham; Rev. M. Staples; Rev. F. Fish, Warehouse Point, Conn.; J. Pratt Esq., Boston.

Thirteen different classes were examined by the Committee, including five classes in the Greek language, six in Latin, two in French, one in Italian, three in Algebra, one in Geometry, one in Chemistry, one in Natural Philosophy in Botany, in Geology, in Natural and Mental Philosophy.

With the entire examination, the Committee were highly satisfied, deeming it creditable alike to the Board of Instruction, and to the students; surpassing in some respects, any previous examination at this Institution. They award special commendation to Miss Hill's class; French; to Mr. Beach's classes in Caesar and Virgil; to the classes in Geometry and Algebra, by Mr. Marc; to Mr. Goodwin's classes in Chemistry, and Natural Philosophy; to Mr. Buswell's class in Italian, and to the classes in Xenogloss and Cicero, by Mr. Allyn.

The judgment of the Committee, there has been a very marked improvement in the department of Ancient Languages since last year, and increased attention appears to have been given to the study of English Grammar, a branch too frequently neglected in our higher Academies. They trust that Wilbraham will attain a high standard in this particular, and send forth no Latin or Greek scholars, or proficients in French, Spanish, or Italian, who cannot read and write their own language with grammatical accuracy and propriety.

The display of the students' attainments in the Fine Arts, consisting of a great variety of drawings in Crayon and India ink, and a few in water colors, attracted much attention, and after an examination by the Committee, was pronounced excellent.

W. D. Bent, a student in the class, with a large collection of strangers and friends of the Institution, attended the Ladies' exhibition at the Methodist Church. After an appropriate prayer by the Principal, we listened to the Salutatory addresses in Latin, which evinced scholarship and good taste on the part of the fair speaker. Sketches, Essays, and Colloquies in English, French, Spanish, and Italian, followed, several of which, were not heard so well as they deserved to be, and a few, from the natural infidelity of the authors, and the trepidation consequent upon appearing before so large a congregation, were read too fast. The Dialogues were given with much spirit; the "Parody" evinced ingenuity and talent; the Poem, "Helen's Dream," was touchingly beautiful, and the Poem, "Tears," during the reading of the Valenciennes address.

Local Preacher of the

Benton, an Agent ac-

the Providence Con-

ed on the 7th inst, in the

end was peaceful. We

men, who have reported

the news of the several late

great liberties in

we take it for granted they

without explanation.

of the Providence Con-

ed on the 7th inst, in the

end was peaceful. We

7.—We acknowledge our

of the Commonwealth,

passed at the late ses-

5 Table.

ers.—The July number of

received. Its articles are

early half of them being

The one on Wesley is im-

portant, and presents the most

history. We shall copy ex-

the Lord's Supper.

Works.

the Times.

UBLICATIONS, INTELLIGENCE.

Boston.

IRON, is the title of a new

works, issued by our Book

and Co., in the bundles of

cate, thereby saving all ex-

series. Six numbers have

excellent style, and embel-

lished. We commend them

schools.

ENGLAND.—We have re-

cently illustrated work, from

at Binney & Otheman's, 1

ers are issuing in numbers a

works, a new translation by

explanatory essays and notes

embellished by numerous

in excellent style. Binney

—We have received a

publications. Besides the

it contains the city records

formation. We commend it

Boston.

ers persecute ministers now

can curse them for their un-

cannot be interrupted even by the breaking out of war between the contracting parties. Austria undertakes to make the Nile navigable to Damietta where there is to be an immense harbor (the oversight of this part of the work will be given to Captain Moret of the Austrian engineers, known to many of our readers by his residence in the United States). England is to buy the necessary land at Suez, and the canal itself is to be cut by England and France together.

A Substitute for Oil on Machinery.—We learn from the New York Evening Post that a series of experiments have been made at New Jersey to test the merits of cold water as a substitute for oil on the axle of a carriage. In the use of oil, a quantity of pack-thread, well saturated, is crammed into close boxes, which envelope the extremity of the axle. Instead of this, it is proposed to apply water to the axle, which is to be a solid wheel, and the water is to be enclosed within a box, that contains the end of the axle, and contains the water; its operation being similar to that of the trough of water under a grind-stone, and the greater the velocity of the wheel, so much the more completely is the end of the axle cooled. The Post says that the water in the box was as cold as when it was put there, the end of the axle was not any perceptible degree of heat, and the water did not require any more evaporation than might have been caused by the dust in the box.

The principle upon which the patentee bases the application of cold water is, that water or electric influences formed at the axle, are diverted and conveyed away by the water just as the atmosphere and the rain convey the electricity of the heavens to the earth.

It was reported in Paris that a French intervention in the affairs of Switzerland was not improbable.

SWITZERLAND.

In virtue of the new constitution of Geneva, the citizens assembled in council general, and M. James P. Miller, M. Constant, M. Moulin, sen., M. Balthazar Drey, M. Francois Janin, M. Frederick Bordin, and M. A. L. Pons, all members of the provisional government, formed after the revolution of Oct. 7, were re-elected to constitute the new council of state.

ITALY.

The British mail steamer Caledonia, Capt. E. G. Lott, left Liverpool June 19, and was telegraphed at Boston at 3 o'clock this morning of July 4, having made the passage in fourteen days, including the stop at Liverpool. She left 7 passengers at Halifax, and brought 90 from Liverpool to Boston, and 13 from Halifax, making in all, with 2 steerage passengers, 112.

It appears that the Britannia, of the Cunard line, hence, beat the new British steamer Washington from New York, the Britannia arriving at Liverpool on the 13th, and the Washington arriving off Calshot Castle, Isle of Wight, on the 15th. Her coal was short, and she did not leave Southampton for Bremen till the 16th. The California has also beaten the French steamer which left Cherbourg for New York on the 15th.

Letters from Italy state that the principal chiefs of the three provinces of the community of Capuchins have been excommunicated at Rome, for the election of a general of the order to be by the Pope.

ITALY.—*REPARATION.*—Mass. Chase. 2. The Ability and Obligation of the Church to carry out the design of the Gospel.—J. H. Morel. 3. The Duty of the Clergy to Promote the Moral and Miltary, and the salvation of Souls.—G. M. Carpenter. 4. The means of preserving the spirituality of young Converts.—H. M. Gosselin. 5. The duty of the Clergy to Promote the Moral and Religious interests of the Church.—S. Bentzon.

D. Denebore. 6. Foreknowledge of God.—Rev. D. L. Sargent. 7. Connection between natural and revealed Religion.—S. Lamberton. 8. Most Excellent. 9. The duty of the Clergy to Promote the Moral and Religious interests of the Church.—J. L. Collier. 10. The duty of the Clergy to Promote the Moral and Religious interests of the Church.—F. W. Bill. 11. The cultivation of the mind and the promotion of the welfare of the soul.—Rev. A. Palmer. 12. Prayer.—Rev. D. L. Sargent. 13. The duty of the Clergy to Promote the Moral and Religious interests of the Church.—Rev. D. L. Sargent. 14. Prayer.—Rev. D. L. Sargent.

TOPICS FOR DISCUSSION.—1. The duty of the Church to the poor. 2. The duty of the Church to the sick. 3. The duty of the Church to the aged. 4. The duty of the Church to the infirm. 5. The duty of the Church to the poor. 6. The duty of the Church to the sick. 7. The duty of the Church to the aged. 8. The duty of the Church to the infirm.

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AN OLD POEM.

The following is an excellent translation of a Latin Poem which has received the enthusiastic encomiums of GOOTHE, Dr. JOHNSON, Sir WALTER SCOTT, and other distinguished men. It is said that Dr. Johnson always kept in reading the 10th stanza. The Earl of ROSSOMORE expatriated with the 12th verse upon his lips.—The original was written by a monk of the 13th century. We find the translation in the Newark Daily Advertiser.—Albany Eye Journal.

Day of wrath, that day of burning
All shall melt, to ashes turning,
As foretold by Seers discerning.

Oh! what fear it shall engender
When the Judge shall come in splendor,
Strict to mark and just to render.

Trumpet scattering sound of wonder,
Rending sephores asunder,
Shall resistless summon thunder.

All aghast when Death shall shiver,
And great nature's frame shall quiver
When the graves their dead deliver.

Book where every act's recorded,
All events a time aforesaw,
Shall be brought, and doom awarded.

When shall sit the Judge mooting,
He'll unfold all here occurring,
No just vengeance then deferring.

What shall I say that time pending?
Ask what Advocate's befriending,
When the just men needs defending?

King Almighty and all knowing,
Grace to sinners freely shoving,
Save me, Fount of good o'erflowing.

Think, O Jesus, for what reason
Thou ev'n dost earth's spire and treason,
Nor me lose in that dread season.

Seeking me, Thy worn feet hastened;
On the cross, Thy soul despatched—
Let such labor not be wasted.

Righteous Judge of retribution,
Grant me perfect absolution,
Eric that day of execution.

Culpit-like, I heart all broken,
On my cheek shame's crimson token—
Plead the pardoning word be spoken.

Then who Mary gav'st remission,
Hear'dst the dying thief's petition,
Cheer with hope my lost condition.

Though my prayers do nothing merit,
What is amiss? Then conic it—
Let I endless fire inherit.

'Mid the sheep a place decide me,
And from goats on left divide me,
Standing on the right beside Thee.

A. G.

BIOGRAPHICAL.

Mr. DAVID WEBSTER died in Manchester, N. H., June 1st, aged 75. At the age of 56, he was converted, and has ever since been a most worthy member of the First M. E. Church in this place. Father Webster has filled many important places of trust in the church; his house has been a most welcome home for the self-sacrificing, itinerant ministers of Jesus, many of whom will ever regard the name of David Webster as a name to them of most precious memory. His death was sudden and somewhat unexpected. He was walking with his son-in-law to the house of one of his sons, and was suddenly overtaken with a fit; he was conveyed to the nearest dwelling, where he very soon peacefully expired. Though he was not permitted in his expiring moments to testify to the power of that grace which for the last nineteen years had been his most firm support, yet from his life and experience while in health and strength, we have no reason to doubt that could he have spoken, he would have exclaimed with most heavenly emotion, "All is well!" C. H. EASTMAN.

Manchester, N. H., June 30.

JAMES THOMPSON died in peace at his residence in Calais, Me., May 24th, aged 29 years. Much might be said in commendation of the moral and religious character of the deceased brother; but his record is on high, and his reward with the Almighty. He sleeps in Jesus, and we hope to meet him in glory.

W. H. CRAWFORD.

Mr. HARRISON G. O. FOLLETT, son of Otis and Lucy Follett, died in Parkman, Me., June 17th, aged 32 years. For about sixteen years, this worthy brother has well sustained his Christian profession; and although his life has been one of peculiar suffering, yet it has been endured with much patience and humble confidence in the Most High. His sickness and death, though painful, were gloriously triumphant.

Wm. J. WILSON.

Parkman, Me., July 2.

For the Herald and Journal.

CHURCH MUSIC.

Mr. STEVENS.—A convention for the improvement of Church Music was recently held in Claremont, N. H. The convention was favored with the presence and labors of Messrs. Mason and Webb, from Boston. It appears that these gentlemen are in the habit of visiting the country, without asking pay, for the important object of making sacred singing in the churches, an acceptable service in the sight of God, and useful to the people. Mr. Mason gave an interesting lecture, and for three days had occasional remarks labor to point out the existing evils connected with choir singing; he also presented a remedy, with arguments to sustain the position he took. The burden of his remarks went to show, that in order to have sacred or spiritual singing, we must have congregational singing; he would not give up choir singing, but he insisted on the importance of the whole congregation joining with the choir at least at the close of each service. He answered all objections, and made the way plain. He said it would be necessary to sing plain tunes, and made solemn inquiry what real objection there could be, to singing the same tunes (if need be) every sabbath for six months—for instance, Old Hundred, Canterbury, &c. He said the object should be to worship God in singing as in praying; in fact, it was prayer and praise to God; and he could see no reason why the same time might not be used every sabbath if that was necessary. He said the object was not to show how well they could sing, or any other object, only to worship God. It was true it was desirable to sing well; but the design of singing well was to interest the whole congregation to join in solemn praise to God. He thought church music could not be cured of existing evils and answer its divine object, if con-

fined to choir singing. In a word, he taught the doctrine of Wesley and of our Fathers; and I hope, Mr. Editor, you will have a space in Zion's Herald, devoted to the discussion of this important subject, and that the time is near when the singing in our churches shall be truly songs of praise unto God.

M. NEWHALL.

CURTAILING EXPENSES.

Expense is always a duty, and to live within one's income is a plain dictate of honesty. We like, therefore, to hear of people contriving means for curtailing their expenses, provided they do it from right motives, and begin at the right end. Here, for instance, is Mr. Q.—, who can deliver himself of a very respectable homily. There is no waste in his family—his fare is the plainest, and without very profuse—indeed, it has been said he saves his dependents from all the dangers of repetition. He is an economist in the strictest sense of the term—but then he appears to be accustomed by the single and not very worthy motive of hoarding up his gains. He saves in all possible ways, but it is not with a view of enabling him to perform generous and benevolent deeds; and if he would not expend a dollar unnecessarily on his clothes, his furniture, his table, he would not expend half that sum to save a fellow being from starving. Such economy, instead of being dignified with the name of virtue, should be held up for contempt and execration. Of such persons we may safely conclude that their money will perish with them. Not only should the motive be regarded in estimating the virtue of economy, but when people are resolved to curtail expenses, they should begin at the proper place. As this is a somewhat knotty point, we will attempt, first, in a few words, to show what is not the proper place of beginning, and for this purpose, without designing to be at all personal, we may suppose that which might possibly exist in fact.

Thus Mr. P., the merchant, would appear very ridiculous if he should plead poverty for curtailing his subscriptions to religious and benevolent institutions, when it was known he was building a half dozen houses, and was husbanding all his means to clear them of all incumbrance. Or if Mr. H. should very positively declare that he could not redeem a pledge given for a few hundred dollars to a philanthropic enterprise, it would be very cruel to suspect that the inability arose from a recent contract entered into by him, involving three or four hundred thousand dollars. You need not call on Mr. S. to air in relieving that worthy but distressed family, which by fire and sickness are reduced to absolute want. He is indeed, very sympathizing; he pities their condition in words; but circumstances will entirely prevent him from rendering any assistance. It is true, he is projecting a little party for his friends, which will cost him a hundred dollars; but to entertain his friends he has always considered a very particular duty, and as for the starving family he has never heard of them before, surely they must have some friends who will take care of them. There, too, is farmer T., who has been in a brown study all the morning, and has at length reached the conclusion of his reasonings. He has been adding a few acres to his farm, and feels it to be indispensable to build a new barn.

Now it is clear that this cannot be done without expense, and to enable him to meet the outlay in part, the farmer has very considerately determined, that he will curtail his subscription for the minister's support. It is true that the minister is very poor and has a large family; he is without a very good and faithful man; but the barn must be built, and fifteen out of the twenty dollars, which had been subscribed the preceding year, must come out of, or rather never go into, the poor pastor's pocket. This reminds us, too, that we have lady economists. Mrs. L. has just purchased a two hundred dollar shawl, and therefore must positively give up subscribing one dollar to the Bible Society, and one to the Doreas Society; this happy device, she justly concludes, will reduce the price of the shawl to one hundred and ninety-eight dollars. Some years ago, during a season of unusual depression and bankruptcy, in one of our large cities, a number of patriotic ladies assembled for the laudable purpose of setting some economical rules, by strictly adhering to which they might set a virtuous example to the community. The discussion was a very animated and enlightened one, of course, but among the numerous propositions for retrenchments, they could agree but on a single one, and that was to reduce their servants' wages! We know other economists of the same school; they wish to live fashionably and make a show before the world, but wo to the poor mechanics who work for them; they must bear all the curtailment. There is poor Mr. B., too, he loves a religious paper, and if it were not for the paying part, he would be willing to take in half a dozen of them; but he has never ventured to subscribe for more than one, and now he is so reduced in his circumstances that he must deny himself the pleasure of taking even that. And yet he spends thrice as much annually in the use of tobacco, and, of course, in the abuse of his nerves, as would pay the subscription price. We might now show positively where the curtailment of expenses should begin, but like some sermonizers, we have in our first topic so far anticipated the second, that we have little or nothing to add, except the application to which it would be well in curtailing our expenses, not to throw the whole burden of our economical retrenchments on the shoulders of others. Deny thyself!—Presbyterian.

For the Herald and Journal.

REPORT ON SLAVERY.

The following report on slavery was adopted by the late New Hampshire Conference, and ordered to be published in the Herald and Journal. E. ADAMS, Sec.

Great Falls, N. H., June 21.

The committee on slavery beg leave to present the following report:—

Inasmuch as Christ's church is set forth as the light of the world, she should let that light shine; and it becomes her ministers, not only to act for the defence of gospel truth, but also to take active and prominent lead in those benevolent and Christian enterprises in operation for the advancement of the Redeemer's kingdom. They are expected to declare their sentiments without disguise or fear, and lift their voice of warning against every sin or system of wrong.

Slavery is such a system. It is a great and growing evil, retarding and endangering every vital interest of the church and nation; indeed, it is a combination of evils, which, in their development, blights and curses "every green thing." Your committee believe that this Conference are not only sensible, and convinced as much as ever of the great evil of slavery, as set forth in the language of our book of discipline, but that we have stronger proof if need be, and clearer demonstrations of its deleterious influence. In our Conference capacity, we have not ceased from year to year, to declare our sentiments before the church and the world, upon this "sum of all villainies." And, though it may not be necessary here to reiterate all we have heretofore said in expressing our views of the

The less we have to do for our bodies, the more we should do for God and our souls.

John went home with his heart and his eyes full that he could hardly see the street or anything else, as he went along. He knew it when he went to his mother very much, and so did his superintendent procure a good place for him, and they were made comfortable and happy.

Such a movement, under Christian auspices, will add a new and thrilling confidence to the hopes of the Christian.

He thought church music could not be cured of existing evils and answer its divine object, if con-

moral bearing of this great subject, most certainly the present is no time to be silent, or relax our efforts in the use of all laudable measures for the removal of this great curse from the world. Our high calling as ministers of Christ, will not allow us to look on with stoical indifference, while the monster of slavery is rioting in our land upon the spoils of oppression.

This monster is unbinding the dearest ties of human happiness—shutting out the light of science, and the knowledge of the Bible from near three millions of our race, dividing in sunder our churches, and laying her unhallowed hands upon our sacred altars, and bidding us homage at her polluted shrine. She is, moreover, continually grasping for territory and dominion, that she may wield and control the destinies of State, for all time to come; and her influence, upon the financial and civil interest of the country, is evil, and only evil continually; jeopardizing the rights of freemen and taxing the nation with the bills of her aggressive movements. When we behold such results, our duty is at once made plain, and we should bring all our influence to bear as Christian men, in checking the march of this deadly foe. Therefore your committee would recommend the adoption of the following resolutions:—

Resolved, That as every success of the anti-slavery cause is matter of devout gratitude to God, we rejoice that not only enlightened Christians and Christian ministers, but statesmen and politicians of all nations are diffusing light, and taking decisive action in condemnation of this sin of evils.

Resolved, That while we sympathize with our brethren in the border Conferences, and all others who disapprove of slavery and are seeking by all wise and consistent measures to free themselves from any participation in this system of wrong, we can hold no Christian fellowship with such as are engaged in the buying or selling of men, women or children, with intention to enslave them, or who for their own profit hold slaves and attempt to justify such practice on Christian principles.

Resolved, That we consider the present resolution of the Southern Conferences from the Methodist Episcopal church to be one of aggressive hostility; and that they have no more claims upon our Christian courtesy, and that their demands upon a proportion of the church funds are no more valid, than those of any other seceders from our ranks.

Resolved, That the provisory line of division, between the M. E. church, and the M. E. church South, should be no barrier in the way of our superintendents stationing men, or in the way of our ministers preaching, forming societies, and watching over their flocks, in any accessible portions of the country, inasmuch as that arrangement was evidently unconstitutional, and also contravened the great commission of preaching the gospel to every creature.

Resolved, That our delegates to the next General Conference, be requested and instructed to use their best endeavors in every constitutional way, to free the Methodist Episcopal church, both in her ministry and membership, from all connection with slavery.

Resolved, That the foregoing resolutions be entered upon the journals of the Conference, and be observed as rules of action by our delegates in the next General Conference.

All of which are respectfully submitted.

S. KELLY, Chairman,
P. BOYNTON, Sec.

For the Herald and Journal.

CORRECTION.

Dear Br. Stevens,—"Honor to whom honor is due," is an adage which I ever wish to see observed, and hence I wish to give a word of correction, through the Herald, respecting the report of the Vermont Conference on slavery. I should have made the correction in the Christian Messenger, but for the fact that I have been denied its columns, on another occasion, and shall not let it be indispensable to build a new barn.

Now it is clear that this cannot be done without expense, and to enable him to meet the outlay in part, the farmer has very considerately determined, that he will curtail his subscription for the minister's support. It is true that the minister is very poor and has a large family; he is without a very good and faithful man; but the barn must be built, and fifteen out of the twenty dollars, which had been subscribed the preceding year, must come out of, or rather never go into, the poor pastor's pocket. This reminds us, too, that we have lady economists. Mrs. L. has just purchased a two hundred dollar shawl, and therefore must positively give up subscribing one dollar to the Bible Society, and one to the Doreas Society; this happy device, she justly concludes, will reduce the price of the shawl to one hundred and ninety-eight dollars. Some years ago, during a season of unusual depression and bankruptcy, in one of our large cities, a number of patriotic ladies assembled for the laudable purpose of setting some economical rules, by strictly adhering to which they might set a virtuous example to the community. The discussion was a very animated and enlightened one, of course, but among the numerous propositions for retrenchments, they could agree but on a single one, and that was to reduce their servants' wages! We know other economists of the same school; they wish to live fashionably and make a show before the world, but wo to the poor mechanics who work for them; they must bear all the curtailment. There is poor Mr. B., too, he loves a religious paper, and if it were not for the paying part, he would be willing to take in half a dozen of them; but he has never ventured to subscribe for more than one, and now he is so reduced in his circumstances that he must deny himself the pleasure of taking even that. And yet he spends thrice as much annually in the use of tobacco, and, of course, in the abuse of his nerves, as would pay the subscription price. We might now show positively where the curtailment of expenses should begin, but like some sermonizers, we have in our first topic so far anticipated the second, that we have little or nothing to add, except the application to which it would be well in curtailing our expenses, not to throw the whole burden of our economical retrenchments on the shoulders of others. Deny thyself!—Presbyterian.

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For the Herald and Journal.

THE HOLY LAND.

The present agitation among the Jews of Europe, in relation to the colonization of the land of their fathers, is worthy the attention of the friends of religion through Christendom. A society has been recently formed in London, composed of all sects, in promotion of this movement; and it is provided that it shall be entirely silent and neutral as to any point of religious controversy. Palestine is now rapidly reached from Western Europe.

It is represented as almost depopulated; and an opening unequalled to settlers. It is said that the population of Palestine has sunk to a tenth. This is surely a very extraordinary fact; and when all seem to agree that there remains nothing but emigration for the sorely afflicted race of Israel in Poland, it seems scarce less generally held, that the only land which remains for them to occupy, is just the land of Palestine. Nor is it mere enthusiasts of the Jewish or Christian faith, that unite in this opinion. The British government has quadrupled its population, the population of Palestine has sunk to a tenth. This is surely a very extraordinary fact; and when all seem to agree that there remains nothing but emigration for the sorely afflicted race of Israel in Poland, it seems scarce less generally held, that the only land which remains for them to occupy, is just the land of Palestine. Nor is it mere enthusiasts of the Jewish or Christian faith, that unite in this opinion.

"A country once densely inhabited, lies solitary—her pastoral hills unfrequented by the shepherd—her rich fields untilled, and shaggy with thistles and prickly shrubs—her villages sunk into heaps of ruins, and her cities without inhabitants. During the identical years in which Ireland quadrupled its population, the population of Palestine has sunk to a tenth. This is surely a very extraordinary fact; and when all seem to agree that there remains nothing but emigration for the sorely afflicted race of Israel in Poland, it seems scarce less generally held, that the only land which remains for them to occupy, is just the land of Palestine. Nor is it mere enthusiasts of the Jewish or Christian faith, that unite in this opinion.

"Sir, he once kept a large store like that," and the child shuddered when he answered. "Why did you not keep the piece of gold money that you found on the floor, as he was. He lived nothing but rambling from one country to another, and now he has received the reward of his folly."